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first chapter, where the author discusses the supernatural elements of the history in relation to the Hebrew conception of God and nature. His elaborate review of various theories as to the stories of Balaam's ass and the "standing still" of the sun at Joshua's command, concluded by the suggestion of a historic basis for each narrative, sufficiently indicates his confidence in the general historicity of the documents.—JOHN R. SLATER.

St. Pauli Brief an die Römer, in Bibelstunden für die Gemeinde ausgelegt. Von W. F. Besser. Dritte Auflage. (Halle a. S.: Richard Mühlmann's Verlagshandlung, 1897; 2 vols.; pp. 781 and 630; M. 10.) Besser's expositions are a standard work in Germany. They comprise Matthew, Luke, John, Acts, Romans, Corinthians, Galatians, Ephesians, the story of the passion, and the story of the exaltation of our Lord. Some of the volumes have run to the seventh and eighth edition. They give a running exposition, in terse and vivid style, getting at the heart of the text, orthodox in doctrine, with real spiritual unction, often passing quite naturally into invocation and prayer. "Bibelstunden" are a kind of free devotional meetings that are very popular in Germany; they are devoted to an expository study of the Bible. Besser's books probably originated in such work, and are designed to assist in it, but they are good devotional reading. We heartily commend the book as a fine product of German piety.—*Das menschlich Anziehende in der Erscheinung Jesu Christi*. Von Dr. Gustav Zart. (München: Oskar Beck, 1898; pp. 95; M. 1.20.) A volume, slight in size, but rich in matter. It is an analysis of the attractiveness of the human personality of Jesus, done with really artistic delicacy of touch and rare exegetical insight. The reviewer did not merely dip into the book, but read it through. What more can one say? The person of Jesus awakens fresh admiration and homage in the reading. Preachers will find rare homiletical matter in it.—WALTER RAUSCHENBUSCH.

Die paulinischen Vorstellungen von Auferstehung und Gericht und ihre Beziehung zur jüdischen Apokalyptik. Von Ernst Teichmann. (Leipzig: J. C. B. Mohr, 1896; pp. vi + 125; M. 2.50.) A prominent feature of this monograph is the relating of Paul's doctrine to the later Jewish apocalyptic ideas—an important procedure, since the idea of a glorious coming of the Messiah in his kingdom did not originate with Paul, but was current among the Jews before his time. The early Christians changed the first and only coming of the Jewish apocalypse into a

second appearance in glory. Paul's expectation that "the day of the Lord" was at hand is apparent in Phil. 4 : 5 ; 1 Cor. 7 : 29 ; 1 Thess. 4 : 15, etc. His conception of the advent has features of the Jewish apocalyptic which show its influence upon him, such as the idea of the preceding distress and the descent out of heaven.

Teichmann does not find in Paul a doctrine of an intermediate state explicitly formulated, although it is implied in the resurrection. He concludes, on account of *ἀβυσσόν* (Rom. 10 : 7), that the notion of an underworld was not foreign to Paul's thought. The doctrine of the resurrection of the dead at the parousia our author finds in its "simplicity and originality" in 1 Thess. 4 : 13 ff. But his conclusion that to this originality belonged the idea that the dead would rise "with their earthly bodies" is open to serious question. 1 Thess. 5 : 23 does not support this interpretation, for "body" (*σῶμα*) does not mean "the flesh" (*σάρξ*), but the *form* of body, which may be either of flesh or "spiritual" (*πνευματικόν*). The fact that Paul does not mention in this epistle the distinction later made by him between *σῶμα* and *σάρξ* is not proof that he did not entertain it when he wrote the letter. He was concerned only with comforting the believers who had "sorrow" lest those who had died would not share in the bliss of the kingdom.

The situation in Corinth was different, and to meet it Paul discusses the nature of the resurrection-body. It will be "spiritual," and the believers who survive the parousia will be "changed," putting off "corruption" and putting on "incorruption." Teichmann finds similar ideas in Baruch, Enoch, and Maccabees. Our author finds, however, that the apostle's perils led him to think that he would not survive the parousia and to the abandonment of the doctrine of the resurrection. This opinion is based upon 2 Cor. 4 : 16—5 : 10. Yet the distinct affirmations in the same epistle, and in the later one to the Philippians (2 Cor. 1 : 9 ; 4 : 14 ; Phil. 3 : 11), are not accorded due consideration. Accordingly, in two epistles there stand side by side two opposite conceptions of the future life of believers—the intermediate state and resurrection at the parousia, and immediate judgment and entrance upon the heavenly life at death. The judgment now by God and now by Christ is shown to have a parallel in the Jewish apocalypses. Those will be saved in the judgment who believe (Rom. 10 : 9). The unbelievers are not eternally punished, but their fate is the same as that of the believers would have been if Christ had not been raised—they "perish" (1 Cor. 15 : 18). Yet our author finds in Rom. 8 : 1 the abrogation of the judgment of believers. He finds,

too, the doctrine of universal salvation in the declaration that all will be made alive in Christ; since, if all are to be raised, all must have become possessed of the *πνεῦμα* (1 Cor. 15 : 22, 28; Rom. 11 : 32). "Paul raises himself above himself. . . . His mind was great enough to include in itself the contradictory." Here is abundant material to choose from for those who will support their dogmatic theology on the authority of Paul!—ORELLO CONE.

Die Wahrheit des Christentums, ihr Gewicht und ihr Erweis. Von Dr. P. Bard. (Schwerin in M.: Fr. Bahn; pp. 32; M. 0.60.) The author shows in the first part of his pamphlet that pessimism is the only alternative for those who reject Christianity; in the second part he defends the genuineness and historicity of the apostolic literature upon which the great historical truths of Christianity are based.—*Glaube und Wissenschaft.* Von Dr. P. Bard. (Schwerin in M.: *ibid.*, 1898; pp. 20; M. 0.40.) Christian faith, which is not to be confounded with a belief in the infallibility of the Christian Scriptures, has nothing to fear from modern science.—*Papst oder Bibel?* Von Dr. P. Bard. (Schwerin in M.: *ibid.*, 1898; pp. 23; M. 0.50.) The Protestant position of the supreme authority of the Scriptures is vindicated as against the Vatican doctrine of papal infallibility.—*Christus oder Buddha?* Von Ernst Haack. (Schwerin in M.: *ibid.*, 1898; pp. 24; M. 0.50.) The author gives a short sketch of the principal doctrines of Buddhism, and shows by contrast how much superior, ethically and philosophically, the doctrines of the Christian religion are. Modern Buddhism, as it is being taught in Germany, he says, is not religion at all, but a philosophical speculation.—*Über den fundamentalen Unterschied der Ritschlschen und der kirchlichen Theologie mit besonderer Berücksichtigung der Ethik.* Von Ernst Haack. (Schwerin in M.: *ibid.*, 1897; pp. 56; M. 0.90.) Ritschl is characterized as a man of uncommon mental ability, having a strong will, but no emotion and no imagination. The practical tendency of his system is to make Christianity a religion without a Christ, and an ethical system without the fact of sin.—*Die Aufhebung des Magdeburger Domschatzes durch den Administrator Christian Wilhelm von Brandenburg im Jahre 1630.* Von R. Heinrichs. (Cleve: Fr. Boss' Witwe, 1897; pp. 26; M. 0.75.) Some time ago the author found in a private library in Sangerhausen, in the province of Saxony, a manuscript containing a carefully prepared inventory of moneys and other valuable treasures belonging to the cathedral of Magdeburg, and still in its possession in 1630. It has all along been maintained that Tilly took away these treasures with him in 1631, but